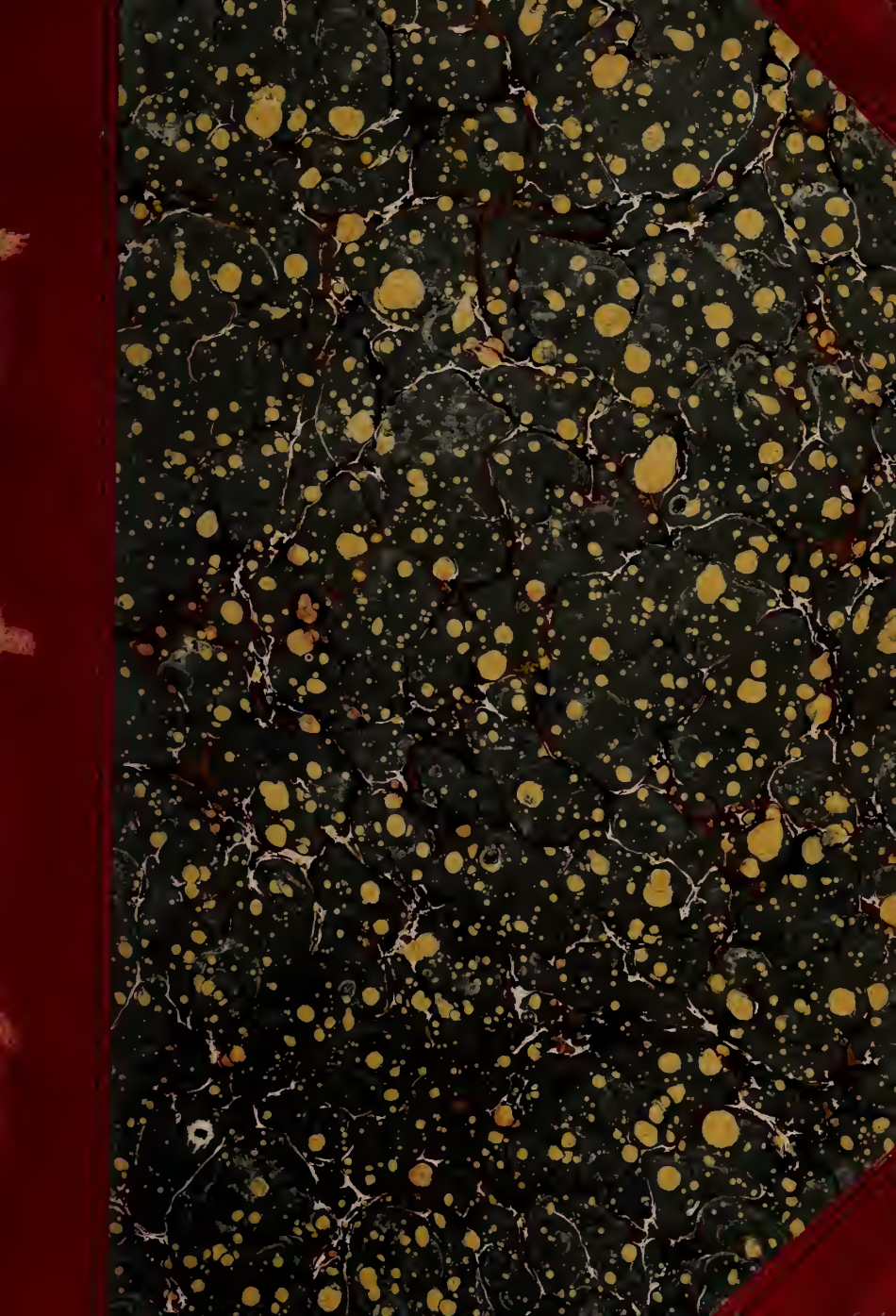

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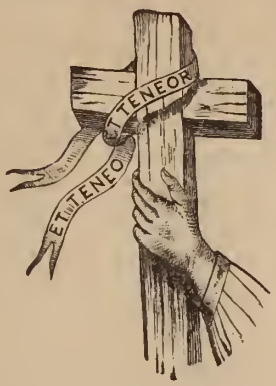

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Abroad.

SYRIA.

There are some questions often asked about this land and its people which we shall try, as well as a limited article will permit, to answer. In so doing we restrict our view as much as possible to that part of Syria in which our missions are. The Holy Land, forming the southeastern part of the present province of Syria, is occupied by other missionary societies—chiefly English and German. In the beginning of the American Missions in Syria, stations were established in sacred places, at Jerusalem and elsewhere. Experience soon proved, however, that, precious to Christian sentiment as these were, they were not the strategic points for the conversion of Syria, consequently our work was transferred to the present centres, which are more populous, and by reason of their greater commercial and business activity give a wider range of influence. These points are Beirut, Tripoli, Sidon, and the mountain towns of Zahleh and Abèih.

Syria is often spoken of as a heathen country. This is a mistake. The religion of the state is Moslem (Mohammedan), and nearly one-half of the population profess that faith. The remainder are chiefly Christians of different names, and Druzes, with a small number of Jews.

WHO ARE THE SYRIANS?

In the Old Testament, the name Syria, though used with some vagueness, means the land beyond the Lebanon, sometimes the territory of Damascus, sometimes the more eastern region between the Euphrates and Tigris, called Aram Naharaim (Syria of the two rivers), or Mesopotamia. Greek writers, like Xenophon, include under the name the wider district south of the Amanus Mountains and west of the Euphrates, bounded on the south by the Arabian desert. These are very nearly the boundaries of the modern Syria, which is now divided into five *pashalisks*—that of Damascus, Jerusalem, Beirut, Tripoli, and Lebanon,—the pasha of Lebanon residing in his palace at the beautiful site of B'teddin on Lebanon, the others at the cities mentioned. The oldest centres of civilization within these limits are Damascus and Sidon.

The Canaanite tribes had already made much progress in the arts of civilization when Abraham, wandering from the eastern Haran, came into the land. They lived in cities, and were an agricultural and mercantile people, though not inexpert in the arts of war, for a little later the Kohetas (Hittites) for some time successfully defied the Egypt of the nineteenth dynasty. On the seaboard were Sidon and her daughter Tyre, whose merchant seamen monopolized the commerce of the world.

The independence of the petty states of Syria was early threatened by the rival world powers on the Nile and beyond the Euphrates. By the fortune of war it became successively a province of Assyria, Babylon, and Persia. From the last it was wrested by Alexander the Great, 332 B. C. After the death of Alexander, in the division of his short-lived empire it fell to the share of one of his generals, Seleucus Nicator, who established a Syro-Greek kingdom, with its capital at Antioch. Under the dominion of his successors, Syria felt all the influences of Greek culture. Its capital rivalled even Alexandria in magnificence. Not least among these influences must be counted that of the Greek religion, which some of the kings sought to make universal in the realm by persecution, as well as by persuasion. We read in the 1st Book of Maccabees how gallantly and successfully the Jews, under the leadership of Judas and his brethren, resisted these attempts. The great kingdom at Antioch was finally extinguished by the Romans in 64 B. C. From that time till 630 A. D. Syria was a province of the Roman or Roman Byzantine Empire.

About 630 it was conquered by the Arabs, who, with the Koran in one hand and the sword in the other, made a Moslem country of it. In 1073 it was conquered by the Seljukian Turks, whose cruelty to the Christian pilgrims visiting the Holy Land filled all

Europe with dismay and indignation, and precipitated the first Crusade.

During nearly 200 years Europe, in nine successive efforts, vainly sought to regain the holy places to Christendom. Jerusalem was taken by the Crusaders in 1099, retaken by Saladin in 1187, recovered by the Christians in 1240, captured by the Mongols, and finally lost to Christendom, in 1242. Since that Syria has remained under Moslem, and for the most part under Turkish rule.

As a consequence of these many conquests and migrations the population of Syria is of a very mixed character, although the evidence of language gives reason for the belief that the different peoples were originally of kin to one another and to the Hebrews. "The general mass of the Moslems are the mingled descendants of the various races who composed the population of the Greek Empire at the time of Mohammed; and this original confusion has been greatly augmented during the twelve centuries of their occupation." Among the Christian sects there has also been a large infusion of foreign and European blood during and since the Crusades. The Nusairiych are thought by some to be the remnants of the ancient Canaanites. The Maronites are perhaps descendants of a mountain tribe of ancient Syrians. The Druzes seem to be Arabs, who invaded the country before the time of Mohammed, not impossibly amalgamated with the colonists (Indo European?) whom Ezarhaddon planted there in the seventh century before Christ. These are the only portions of the people whose descent can be traced at all. The rest are a "mixed multitude."

The language now used by all is the Arabic. Prior to the Greek conquest, Greek was the language of culture and commerce, while Syriac was spoken by the common people, especially of the mountain districts.

CHRISTIANITY IN SYRIA.

Very soon after the day of Pentecost, Christianity began to spread in Syria. A fresh impulse was given to it by the persecution which followed the death of Stephen. Within five or six years it had made such progress at Damascus as to lead the Sanhedrim to send Saul thither with authority to inaugurate a persecution. In Phœneeia also, and Cyprus, the gospel had been preached by refugees from Jerusalem, some of whom addressed themselves to the Jews only, while others preached to the Gentiles also. This was especially the case at Antioch, where the labors of certain Cyprians and Cyrenians were so successful that a great number believed and turned to the Lord. When the news reached Jerusalem, the mother church sent Barnabas thither, and he, finding the work growing upon him, brought Paul to his aid from

Tarsus. In Antioch the disciples were first called Christians. It was the base of St. Paul's missionary operations in Asia Minor, and the church in Antioch became for Gentile Christendom what Jerusalem was for the Jewish Christians—the great Missionary Mother Church. The conversion of Syria to Christianity was soon accomplished. Paganism, though not extirpated, was driven into the corners. In 116 the Bishop of Antioch, Ignatius, was arrested and sent to Rome, where he suffered martyrdom; and there is every reason to suppose that the church was already strong and perhaps imprudently bold.

In 362, when the Emperor Julian visited Antioch, full of zeal for the rehabilitation of paganism, he found the heathen temples deserted and in ruins. In spite of his imperial power, and his own real genius and devotion, his efforts to restore the worship of the old gods only served to draw upon him the scurrilous wit and bitter mockery of the Christians of Antioch. Besides some politicians who humored his whim, he found scarcely more than a few old women to second his endeavors.

This church, founded by apostles and apostolic men, still exists in Syria. It is true that in many ways it has departed from the apostolic character; but, historically, it is also true that the Orthodox-Greek Church in Syria is the oldest Christian Church now remaining. Nor must we overestimate the extent of the change therein. The church of Ignatius was as different from a Presbyterian Church as can well be imagined. In worship there has been no material change since the fourth century; in doctrine, none since the seventh. The reader of history cannot but look with respect upon an institution so venerable.

But promising as were the beginnings of Christianity in Syria, there were under the surface many things of a different omen. In the first place the race was exhausted. It had long passed the prime of its powers, and was fast sinking into decrepitude. The people were saturated with moral corruption. Intellectual and moral stamina was wanting. Christianity could retard the end, but even Christianity could not make of an old race a young one, any more than it can restore to the man who has spent his strength in vice the mental and moral vigor of his wasted youth.

The type which Christianity assumes among such a people must indicate both the power of Christianity and the characteristics of those who receive it. Some of the marked features of Syrian Christianity appear very early in its history. Two things in particular wrought great mischief. The first was the predisposition to asceticism. Shocked, almost stunned, by the moral corruption of the world, the most earnest Christians felt that only in entire withdrawal from it there was safety. They fled into the desert, there

in solitude to mortify the flesh by continual labor and fasting, to purify the spirit by continual meditation and prayer. Their retirement was injurious to themselves. It nursed their spiritual pride by making them feel, and others assume, their superior holiness. It did more than anything else to create that low, contemptuous opinion of woman, which, from the fourth century onward, is an ever-darkening blot on the church, especially in the East. Its influence on society at large was also disastrous, in two ways. It withdrew from society the more earnest and devoted spirits—the men who should have been examples and leaders to their fellows—and by fostering the opinion that men could only be holy by withdrawing from the world, it gave a kind of implied license to those who remained in the world.

The life of the religious ascetics, narrowed as it was in all its aims and sympathies, absorbed in one idea until the best of them became almost monomaniacs, was favorable to a rank growth of fanaticism, at once superstitious and cruel. The rapid decline of Christianity in Syria, which began even before its complete establishment, is largely due to these causes.

In the second place, the strength and spirituality of Syrian Christianity was largely sacrificed in the interminable theological controversies which made the eastern half of Christendom from the fourth to the sixth century a perpetual field of battle. In these fierce conflicts, in which the theologians took part with all the weapons of logic and invective, the monks by bloody tumults, the bishops by incessant excommunications, the emperors by wholesale banishments, Syria played a very prominent part. Many of the leaders, both of the heretical and of the orthodox parties, were Syrian by birth or education. The evils of these controversies were very great. The bitterness of the *odium theologicum* is proverbial, and one who looks into the history of the fourth and following centuries would find little reason to say, "How these Christians love one another!" The whole tendency of the controversy was to nourish the opinion that Christianity was a riddle to be solved, not a life to be lived. The preachers instructed their flock much in all the subtleties of trinitarian and Christological metaphysics, but little in Christian virtue or Christian love. The people took sides with all the fierce partisanship of ignorance. The church was rent and divided, and the various Christian sects which exist to-day in the Orient are the sad monuments of these schisms. The Nestorians in Persia were separated from the Roman Catholic Church in a controversy over the person of Christ, the turning question in which was whether Mary ought to be called the mother of God. The Coptic, Aethioptic, Armenian, and Jacobite churches are the fruits of the great schism over the question whether there were

two natures in Christ or one. The Maronites were originally heretics, who, in opposition to the Catholic church, held that there was but one will in Christ, although since the Crusades they have denied this and put themselves in communion with Rome. The constant meddling of the emperors placed many of these sects in the attitude of political parties, and thus another element of strife was added to the religious. In the midst of inconceivable conflict and bitterness the Syrian church ceased more and more to exert any moral power of regeneration upon the decay with which society in the eastern empire was deeply infected. It is no wonder that Mohammedanism, coming in, full of a vigor to which Christianity had long been a stranger, accomplished not only the conquest but in large part the conversion of Syria. Under Moslem rule, where all Christian sects are treated with equal toleration and equal contempt, turbulence has been succeeded by stagnation, and the churches of all names have sunk together into even greater ignorance and impotence. The regeneration of this ancient church can only come from the Bible. It must be reconverted from the Christianity of councils and fathers to that of the gospel; from a dead orthodoxy to a moral power. It must be quickened into new life by the spirit of God. It must become not in name only, but in the deepest truth, an *Apostolic Church.*

SIDON.

Sidon has 17 stations with regular preaching and an attendance of about 800, 25 native laborers, 20 schools, and about 1000 pupils.

An important feature of the Sidon station is the boarding and day schools. The brightest and best girls are selected from the different stations of Syria, and sent here for four years of thorough training and instruction, that they may be fitted to send wherever there is a call for teachers.

TRIPOLI.

Tripoli has 18 out-stations, 33 native helpers, 18 schools, 634 pupils, 12 Sabbath-schools, 360 pupils, 140 church members.

The American school is only a day school, waiting for funds to make of it a boarding school, an important and great need, since Tripoli can command such a wide influence in the large field of northern Syria.

Miss La Grange writes of the advance made in the girls' school during the year, in reading and speaking English:—

"The two highest classes speak nothing else; the others are also put on 'short allowance' of Arabic, and we hope soon to hear nothing from the larger room but English. The English carries along with it, inevitably, refinement and grace, and as its use spreads in

the school-room, we are relieved of the pain which to our unaccustomed ears was for many months so painful, that of hearing constant use made of the name of God. Improvement is slow and noiseless, but we look back sometimes and remind each other how the children used to do in this or that regard, and are obliged to own to our doubting hearts that improvement there has been."

ABEIH.

Abeih has 19 out stations, 4 churches, 201 members, 25 schools, 1200 pupils.

At the Sunday services and in the Sabbath-school and monthly concerts collections are taken for the poor, for publishing the gospel, and support of schools. The natives in missionary lands are learning to give as well as to receive, learning that one of the fundamental principles of the Christian religion is giving systematically, conscientiously, and constantly.

ZAHLEH.—MRS. GERALD F. DALE.

Zahleh is the largest and most enterprising town of the Lebanon, containing, with the adjoining village of Mualaka, about 15,000 inhabitants. It has long been the stronghold of Mariolatry and superstition, and until recently missionaries could not live here. Very picturesque is Zahleh—its houses, built of the white stone found in abundance near by, or of white clay, rising one above another upon each side of the deep valley, the thick grove of poplar trees that borders the river flowing through the town, the glimpse of the beautiful Cœle-Syrian plain through the opening of the mountains, and to the northwest the valley gradually narrowing until it becomes a mere defile with precipitous cliffs on each side.

Zahleh contains a Papal-Greek Cathedral, also an Orthodox-Greek Cathedral, each of which has its bishops and train of priests; an immense establishment, built by French Jesuits, including chapel, school-room and dormitories, and a convent, where monks have ruled during the past one hundred and twenty years.

We hardly call the strenuous and systematic opposition from these bishops, Jesuits, and over seventy native priests, *discouragements*. They give a constant spice and variety to the work, that is inspiriting, and results in helping rather than hindering. These sturdy mountaineers are of an inquiring mind, and wish to learn for themselves the belief of the sect against which their priests utter such fearful curses. The mission church has been built three years, and stands on a crowded thoroughfare. Every Sunday many passers-by enter, attracted by the organ, the singing, or the preacher's voice. At the season when the Bedawins are carrying grain upon

their camels to the town, it is not unusual to see some of these sons of the desert gazing in wonder at the church or listening to the words from the pulpit. Every Sunday afternoon the church is filled with a thoroughly *live* Sunday-school, with classes for men, women, boys, and girls. On Wednesday evening there is a prayer-meeting at the church, and at sunset of the same day a meeting for teachers and helpers at our house to prepare the Sunday-school lesson. The natives hold two or three other weekly prayer-meetings. In the centre of the town stands the mission bookstore, kept by one of the oldest church members. During the course of a year from five to seven hundred persons from all parts of Syria enter the store for conversation upon the subject of personal religion. We have a high school for boys, to prepare them for the Syrian Protestant College in Beirut; also two common schools for boys, and two schools for girls, under the direction of an "English Female Education Board." From each of these centres, as also from the houses of the missionaries and the Christian homes of the church members, an influence goes forth which is steadily and perceptibly changing the character of the town. At every communion season there are additions to the church, which now numbers 120. The work in Zahleh is but a type of the work at the thirteen out-stations, upon the plain from Baalbec to Mt. Hermon,—the same sects, the same opposition, are found in every place. In this field are 17 schools, 12 preaching places, and 5 churches.

WHAT I FOUND TO DO IN BEIRUT.

When I left Sidon and the loved work in the school and outside of it, the question constantly suggested itself to my mind, What shall I find to do for the Master in Beirut? In the waiting time before the removal, my mind was much exercised on the question. I spoke to my associates, and they said, "Work enough." I knew that, but what was it to be? "What God sends you day by day," said one, and my spirit rested in that assurance. Day by day and hour by hour I sought to do the work that came to my hand, and now at the close of the year the inquiry comes from over the waters, "What have you been doing in these past months?" I will seek to give you a hasty review of the work and its influence. Much of it cannot be gathered up; of it no written record can be given. I left a comparatively uncultivated field for a cultivated one, which had previously been well ploughed and sown. I have been much interested in tracing the connection between past seed sowing and present fruit gathering.

One evening last winter a company assembled in the house of

Mr. B. to witness the baptism of his two infant grandchildren. Mrs. B. is the little girl Raheel, adopted by Mrs. Eli Smith, and spoken of in her "Memoir." Surely here we can plainly see the result of labor spent years ago, extending even to the third generation. Many of these ploughers and sowers have ceased from their labors, but their work remains.

What of the women in Beirut? I will speak of the church members first. They number 55. They know the truth, and "the truth has made them free," free from the bonds and superstitions of their old church. My endeavor has been to build these up, strengthen them in the faith, show them their duties more plainly, and lead them to a more active Christian life. Most of these are from the educated class, educated in our schools. Meetings for them have been held in different parts of the city. In one, where three Christian women had their homes, the house of one was opened for a gathering every Monday afternoon, and one of these young women and the missionary lady alternate in taking charge.

A new light was kindled in the eastern quarter which shone on but few who sat in the darkness. Of the few who came to its brightness was a simple-minded woman who possessed sincere trust and faith. She was always inviting us to her house to see her old mother and a widowed sister who were anxious to hear and learn more about Jesus. We went several times. As soon as we entered the house she went to her chest and produced a Testament, which she placed in our hands, and the family all listened eagerly while we read. Surely "God hath chosen the foolish things to confound the wise." The spinning wheel by which their simple living is gained stood in the corner, and the spotless neatness of all the scanty furnishings was pleasant to see.

A third meeting was held at the house of the pastor every Tuesday afternoon. This was the largest gathering, from 35 to 40 attending. Here the Bible was searched. Almost all that came to this meeting could read and were furnished with Bibles. The teacher seated herself among them, being thoroughly prepared in the lesson, and opened to them the storehouses of treasures in God's Word. Over and over again they said, "We did not know the Bible said so and so." Another remarked, "We shall soon learn all that is in this good book." It was an hour of enjoyment to all. There were Bible women from different parts of the city who came (to use their own words) to "obtain their capital to trade with during the week" in their rounds of visiting. There were old women, and young women, most of them members of the church, each hoping to receive "a portion in due season." Many of them said, "We come hungry and go away fed." The women shared in the exercises. The singing they led and joined in. They offered

prayer, and read passages from the Bible. They all felt that the meeting was theirs.

Then in the outskirts of the city in an humble home, every Friday morning for several months there was a simple service for the women of that neighborhood. To this the missionary lady always went herself; not reading, but talking in a manner most suited to their comprehension, of their needs, and of the Saviour provided, and making instruction practical. Here came in Moslem women, oftentimes women from outside villages visiting their friends, who heard the truth for the *first time*. There I sat on a cushion placed for me, with those ignorant women around me, trying to show them a "better way," a better way to please God than the one which they were following. Here week after week sat by my side an old, palsied woman who listened attentively. But the customs and usages of the old religion of good works had a too strong hold upon her, and I fear she did not find Christ. She was sick; as I visited her and prayed with her she would keep saying, "Oh! what shall I do? I am afraid to die!" I told her "the old, old story of Jesus and His love" again. But the light did not seem to break in on the darkness of her soul. She is better now in regard to health, but as yet the great Physician has not calmed her longings. Oh, that she may yet find peace!

My next work was calling upon the women and visiting their families. I have no record of the number of calls, but I presume they are more than eighty or ninety; calls such as a pastor's wife would make at home. Many evenings I have been with my husband, and such visits were closed with reading of the Bible and prayer. In this way I have become acquainted with the state of the families. They learned to know me, and I them. I learned their history, their mode of life, and I can thus better adapt my instruction to their needs, and come into closer sympathy with them.

Connected with the church is a little vestry room, where I met Sabbath after Sabbath for nine months twelve or thirteen young persons, some from the boarding school, some from our "parish." Following the International Sunday-school Lessons, but never using a book, I endeavored to keep their attention and awaken thought by suggesting questions, the whole subject having been made perfectly familiar by previous study. The fruit of this expenditure of strength will appear in God's time.

If you had looked into the pastor's home on any Saturday evening about sundown, you might have seen active preparations being made for a gathering. Around the sides of the large central court, chairs are being placed in every available spot, lights are being hung. The organ stands in the centre, and such flowers on

it as the garden affords. The door leading to the entrance and the door opening on the street are then opened, this saying to the comers, Welcome. For what is all this? For whom? The teachers of our Arabic Sunday-school; the young people from the college, and two female seminaries, who wish to study the lesson for the coming Sabbath. The pastor is there, his young daughter at the organ, the lesson papers distributed.

The service is opened with singing, followed by the exposition of the lesson, a short prayer, then the half hour of praise. Listen! Do you not recognize the tunes, if not the words? "Hold the Fort," "Come to the Saviour," "Pass me not," "What a Friend we have in Jesus," etc. Two of these singers translated "Only an armor-bearer," and that sweet hymn, "More love to Thee, O Christ." It is a service of joy to all. At its close pleasant, friendly greetings are interchanged, and the large company go forth, about eighty or eighty-five, better prepared to sing the songs of Zion in the earthly sanctuary, and to join with that great multitude "who rest not day nor night," in their ascriptions of praise unto Him who hath redeemed them.

Thus, dear friends, in this hasty review (in which home work has no mention) have I endeavored to respond to the call, "Tell us of your work." May all who read have their hearts moved to pray for these "women's meetings," Sabbath-school class, female church members, teachers of the Sunday-school, and young people of the congregation, when Syria comes up in remembrance before you!

MRS. W. W. EDDY.

BEIRUT, SYRIA.

NEWS FROM THE FIELD.

MISS NASSAU, KANGWE, WEST AFRICA,

writes of having visited her former home at Benita, last July, and speaks thus of the Bolondo Girls' School:—

"Mrs. Charity Menkel has had entire charge of the school since February 14 of this year. She began with four pupils; Charles G. Makâmgâ, one of my best pupils, who is an enthusiastic teacher, was appointed her assistant. The number of permanent pupils is now 12, and from far and near there is increased desire on the part of the people to send more. Mrs. Menkel, you recollect, was supported before her marriage under the name of Miss Charity L. Sneed, by the 'Martin Luther Band,' of Wheeling, W. Virginia.

"I was greatly surprised and delighted with the progress, not only in the native language among the pupils, but also in English reading and writing. But this will interest you less than what I may say of the prayerful spirit of these little girls. When Charles told

me of their prayer meeting by themselves, I thought, dear little seekers after Jesus! I am so intensely grateful that the Saviour honored me to lay the foundations there; it was occupied first as a station by myself and Miss Charity L. Sneed in 1870; the beginning was very small. From that Bolondo home have gone forth two devoted young men, one as teacher, the other as minister of the gospel, which, for a year and a half, he has preached in favor with God and man. Two other young men from the same home have gone forth, and will soon, if God will, be placed in trust with the glorious gospel and a license to preach it."

MISS M. RAMSEY, WEWOKA, INDIAN TER.,

who has just returned to her home among the Seminoles, writes. Sept. 27:—

"We have been at home almost two weeks and have been preparing for our school, which will begin next Tuesday. . . . . I do not feel that we have yet begun *the* work. How helpless I feel, and how much I need the guidance of the Holy Spirit!"

MISS CALDWELL, BANGKOK, SIAM.

"Use your pen!" writes a friend from the home field; "there is nothing like a letter from a *live* missionary to stir up people." Granted: but is there not another side of the question? Have you ever thought, my dear sister reader, of how many letters a missionary must write to keep the interest of her especial home field well stirred, and how few gladden her heart in return? But that the interest of foreign missionaries in general is fed from a higher source, I fear it would languish for want of home supplies. My experience, in this particular, has not been cheering. Letters from loved ones and friends have poured in upon me in a delightful manner, but, though I have been almost a year on the field, I have, as yet, failed to receive the first letter from the many societies and bands supporting scholarships in this school, or contributing in other ways to this precious work, or to elicit a response from those to whom I have written. Coming direct from home, I had no way of learning the different addresses, and as all could know mine, from the magazine, I expected to receive letters first. I have tried various modes of communication, such as directing letters to the pastor of a certain church, enclosing them to 1334 Chestnut street, to be forwarded, &c. I have often thought, during these months, that if the dear home workers who, perhaps, are patiently waiting and wondering why their missionary does not write, only realized the trouble and worry that this needless delay must always occasion, they would be more prompt to help than hinder their young, inexperienced missionary. Perhaps I echo the sentiments of more than

myself, when I suggest to each one who would like to give the mission cause a fresh impetus—"Use your pen," my dear sister! there is nothing like a loving, sympathetic home letter to "stir up," sustain and strengthen your often weak, enervated missionary!

At this upper station, in Bangkok, we have recently passed through a blessed, and, we trust, fruitful week. Is it a matter of small moment that we have entertained the Spirit of the living God, and have been permitted to sit at the sacred board with those who, redeemed from sin, and rejoicing in His love, drew near for the first time? Ah, your hearts would have burned within you, as did ours, could you have been permitted to be with us. May God give each mission station many such seasons! Three converts—two from the boarding-school—were admitted to the membership of this little church, on profession of faith. Others are interested and inquiring, and hope to be in readiness by the next communion season. Our chapel congregations have largely increased within the last two months, and the general work outside presents a hopeful face. Mr. Van Dyke spends as much time as he can spare from his translating and church duties in visiting among the people, and the native licentiate, *Tien Soo*, preaches daily; but the great need is a *lady teacher*, as the homes and market places are crowded with women and their slaves, who can be taught only by a woman. I meet this demand as much as possible, and sometimes think that I learn more of the language out among the people than I do in doors with my teacher. When the damp mornings of this, the "rainy season," will permit, I spend some time between the hours of 6 and 7 A.M. among them, but my work is, as yet, confined to distributing, social conversations, and singing. All are enthusiastic in their calls for books, tracts, &c., and greet me with the greatest manifestations of joy. Often I am surrounded, and forced, though in a gentle manner, to enter their homes, and be brought into the presence of the chief wife of the harem. The ignorance and indifference they manifest in regard to all that we would teach them, would at times create a smile, were it not so saddening. In the midst of what you fondly hope is to them an interesting conversation, they will interrupt you with an abrupt question, as to what kind of soap you use to cause you to be so white, or, if you cut your eyebrows to make them arch, and the like. Poor childish creatures, how much they need our patient, loving aid, to raise them to a higher plane! When my tongue is a little more loosened I hope to perfect many plans for better meeting their needs. How gladly I will welcome another missionary, who can take charge of the school and give me more time for this great outside work! May she be sent of God! There are at present 20 in the school, ranging in age from nine to sixteen or seventeen years, and bright,

happy, good girls they are. The effort to lead them to the Saviour is abundantly rewarded. To the ladies sending the next box to this school, I would suggest that nothing coming from Ameriea is more useful, or gives these brown maidens more pleasure, than the bright-colored washable buttons with which they adorn their pretty school jackets. I would be grateful to any Sunday-school or society for Moody and Sankey hymn books, if they would give them to our mission day and Sunday-school. Send them to 23 Centre street, New York, with the address marked plainly on the box.

Miss Craig, Dehra, India.

It is refreshing to read the good news that comes from the south of India, and from Mexico. It shows us that the arm of the Lord is not shortened that it cannot save, nor His ear heavy that it cannot hear. The same Spirit who is working so mightily there, can also work for us and with us here, and will, in His own good time, remove all hindrances and accomplish His own good purposes. What we all need most, is a fresh baptism of the Holy Spirit to cleanse us and free us from the earthly ambition, the mixed motives, and the selfish aims which cleave so closely to even our most zealous labors in the Master's work, and make them as the "wood, hay and stubble." We want the simple faith, the humble devotion, the entire denying of self which will make our work as the real gold and silver which will stand even the test of the fiery judgment day. I need not say again, "Pray for us," for almost every breeze that comes to us across the waters, comes freighted with the message, "We remember you and your work in our prayers."

Mrs. Tracy, Futtehgurh, India.

I was very much pleased in looking over the last report to find so many societies contributing to the general fund for zenana work. I consider it a great advance in the right direction, and it makes me hopeful for the time when the difficulties which have arisen in regard to special objects shall be righted. I had just written a letter for a Sabbath-school near my own home, when the report arrived, and the thought occurred that the part of the letter relating to zenana work might be of some interest to these societies. I do not know how many of them have their thoughts turned especially to Futtehgurh, but as zenana work is pretty much the same in all stations, it will not make much difference from which one they hear. We who are engaged in zenana work ought to encourage the movement, and write such letters as can be used in any or all of these societies.

At Home.

A SYMBOL OF WOMAN'S WORK IN MISSIONS.

A BEAUTIFUL symbol of woman's work in missions is found in a legend of the Buddhists of Ceylon, which runs as follows: There was a noted giant or deity, of astounding proportions, who fell asleep, and slept long and deeply. Efforts were made by other gods to awaken him, calling all their power and resources into action. They bored his ear with red-hot irons, which only aroused him sufficiently to rub the ear affected. They thrust spears into his side, but they only scratched him, rousing him for an instant, and he then slept on. No power of men or of the gods could rouse the sleeping monster. He slumbered on, age after age, unmoved; till finally a young woman was brought to try her power, and upon her gentle touch, the giant opened his eyes and rose up. His long sleep was over. Even so superstition has long lain like a heavy sleep upon India and Ceylon. It has paralyzed all the best energies of society, and has especially laid its terrible bondage upon woman. For ages nothing has been able to break this death-like slumber. The fiery ordeal of intestine war, the stimulus of commerce, the shock of successive invasions, and the overthrow of dynasties have all been unable to break the spell. European civilization has used its appliances for two hundred and fifty years, and Roman Catholic celibate missions have wrought in India for nearly the same period. Protestant missions also, during a more recent period, have accomplished much, but lacking the means of access to the homes of India, they had not attained a complete success. Not until woman's influence began to be felt, was the spell of a false social order broken. Only her gentle touch could cause the zenana doors to open. Only her presence in the school-room and at the fireside, only her proper intelligence and dignity, illustrated everywhere, could refute and rebuke the teachings of a brutal philosophy and a demoralizing faith, and arouse India to a conscious appreciation of its own true welfare. The monster is even yet but

partially awakened. The work has barely commenced; but the dawn is breaking and the day is at hand.

F. F. Ellinwood.

"THE LORD HATH NEED OF HIM."

BY MARY L. CORT.

You all remember St. Luke's story of the little colt tied by the roadside, and how the Lord had need of him. We have no record of previous usefulness in the life of the little creature, and yet, when all things were ready, upon its gentle back the Lord made His triumphal entry into Jerusalem. The people cried "Blessed be the King that cometh in the name of the Lord," they waved their palm branches, and shouted for very gladness!

Last year this story kept repeating itself in the mind of a young Christian, who had never yet known service for the Master, and constrained her to offer herself to the Board as a missionary. She was accepted, and is to-day witnessing for Christ, and bearing aloft her torch of gospel light.

I have heard of another who wishes to be a missionary, but her education is not yet finished. Now it is not necessary that she go through a regular course and graduate. I have thought, perhaps if she could spend one more year at school, with selected studies and application, she might become a very good teacher. She should pay enough attention to music to be able to play ordinary church tunes, but even this is not a requirement.

There is a great deal said about "polished shafts," and I think the Lord's children should be thoroughly furnished for every good work. Yet the Spirit of God polishes many a soul, and makes it effective in the day of battle, which cannot boast of half the book-lore of some who sit at home and consider themselves too well educated and accomplished to think of spending their days among the ignorant and degraded of heathen lands.

"Let *your* light so shine"; not the light of other hearts or other lives, but just the light that God has kindled in your own soul. Let it blaze forth, that others, groping in the dark, may see the cross and know that there is a Saviour who loves and cares for them!

A secretary of one of the Presbyterial Societies writes: "I had the happiness of organizing a little auxiliary a few days ago, which promises well, and visited another which I formed last fall. Then but one woman could be found to offer audible prayer. At the last meeting, out of the nine present, eight offered earnest supplication for the coming of the King, and their pastor says that the missionary society has been of great spiritual benefit to the church."

GOD'S LESSON IN A MISSIONARY MEETING.

It was our privilege recently to attend an all-day Woman's Missionary Meeting in the little town of Rushville, Ohio. A few "chief women" there had been praying a whole year for that gathering. Strong in faith, they had, through many discouragements, prepared the way, printed their modest little programme, called to their aid officers of the Columbus Presbyterial Society, a "missionary mother," whose name is in our churches, two sisters of the Methodist Society, and pastors from distant towns.

Next to our name on that programme stood that of a bright young Christian lady, who threw her whole heart into our little auxiliary there, when at home from her medical studies in Philadelphia; for she had given her life to work among heathen women, and was being educated for it by our co-workers of the Methodist Episcopal Board. How we rejoiced that a young voice was to be lifted up that day, in the very home where it was familiar, for the cause of woman's work in foreign lands!

But God brought us a lesson there which can never be forgotten. As we rode on from the train to the church, asking of this and that one who were to share the day's work with us, we inquired for the dear young stranger "whom not having seen, we loved." "*She died last night*," was the reply. How those words fell upon our hearts! Passing swiftly into the church where the ladies were gathered, the wall beside the pulpit presented to our eyes the text, in beautiful evergreen letters, "She is not dead but sleepeth," over a tasteful draping of crape. We might well have added, "She being dead yet speaketh," for all through that long, full day her absence "with *the Lord*" spoke to every heart, even as her living presence and words could not. Yea, God Himself had spoken: "What thy hand findeth to do, do it with thy might," and, "*The night cometh.*" Could any other lesson have pointed every topic with such solemn depth and earnestness, and every prayer with such tender fervor? Miss Alice Jackson, God's young handmaid, ready to do or to die, He had taken to Himself, right from among us, as we stood there that day. Her work, which was finished in its bright beginning, He would have others take up. He would say to each worker in this cause so near her heart, "Press forward," "The harvest is great and the laborers few." We thank Him for the lesson of her life: we would stimulate other dear young ladies by her pure example. We extend our sympathies to those whose hopes in her were high for valuable work abroad.

Nothing impressed us more in the facts we gather about her than her simple Christian spirit, in throwing herself with such zeal into the work of our auxiliary, in which she had become a strength and power.

That meeting went on, not as we had planned, but well and tenderly; and we are mistaken if it is not found that to those good women, so long hoping and praying for it, all things fell out for the glory of God and the increase of love for His foreign missionary work. M.

"SEND A GLEAM ACROSS THE WAVE."

HOW ARE WE TO DO THIS?

THE heliograph, an instrument arranged with a mirror, by means of which flashes of light can be sent to a distance, and so, by a simple system, be made to convey intelligence, "is doing valuable service in the Zulu war"—so says a recent correspondent. Let us take a lesson for use in the higher service of the Prince of Peace.

A mirror has no light of its own—"The light of the world is Jesus." In order that Christians may illuminate the world, they must turn their faces to Him. Beholding, as in a glass (or mirror), the glory of the Lord, they will "be changed into the same image from glory to glory." Thus will they become in the world as miniature fac-similes, though imperfect, of the Sun of Righteousness, projecting His rays both near and afar.

By such reflection does the moon perform her duty. At one of the Fulton-street Prayer Meetings, held soon after an eclipse of the sun, a speaker said, "When the world gets between the Christian and his Saviour, not only is he himself in darkness, but he gives no light to others."

What our missionaries need is such a sight, personally, of our Lord, that from them His beams may shine, annihilating the darkness of sin and misery now found in heathendom. What we all need is for each of us, also, to be as a mirror in the hand of our King—reflecting the light of His countenance, revealing His love and power, manifesting His spirit; and thus shall we not only best "show piety at home," but "the gleam" will also be sent with best effect "across the wave," even to the ends of the earth.

F. E. H. H.

A FAREWELL meeting to Rev. J. C. R. Ewing and wife was held in Seminary Hall, Washington, Pa., September 24th. The large hall was filled with the friends of these young people, graduates of the college and seminary, who, having pledged themselves to the cause of missions, were about to take up their glorious work in foreign lands. Interesting addresses were made and prayers offered that He whose way is in the sea and whose path is in the great waters would guide them safely to their home in India, and make them His instruments for the enlightening of many darkened minds.

MEMORIAL STONES.

BY MARGARET E. SANGSTER.

And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day (Josh. iv. 9).

Safe by the way of the river,
Safe on the other side,
And the crystal waves roll on again,
In a strong and sweeping tide;
Safe on the shores of beauty
They have yearned so long to see,
Let them lift the sound of a joyful song,
And a shout of victory.

Nay, there are foes before them,
And ramparts hard to win;
Many a stormy conflict yet
Ere they shall enter in;
Thus far, on the perilous journey,
The Lord hath brought them well,
And here they pause to build the pile,
Of His sovereign grace to tell.

Where the blue waves left a pathway
For the feet of the priests to tread,
Where the ark was the stately symbol
Of Him their steps who led,
There, one by one they set them,
In the bed of the river deep,
The stones that should ever in memory
The host and its Leader keep.

Bravely in that far distant
Day of an elder time,
The wilderness waiting over,
They marched in faith sublime,
In the way of the Lord's appointment
Serene and undismayed—
The warrior stout and the little child
The matron and the maid.

Still can we catch that vision!
The fair, sweet fields of grain,
With the laughing April harvest
That ripples over the plain;
The lights on hill and river,
The cities walled and high,
And the slow procession winding on
Beneath the Captain's eye.

We too, on a path appointed,
By a glorious Leader brought,
Go over and on to Canaan,
The home that our hearts have sought;

We may leave our rich memorial
Where now mid our tasks we stand,
But the whitest stones of praise we'll lift
When we rest in the promised land.

There, over the deep, dark river,
And safe on the other side,
We'll sing of the Prince who led us,
Ever our faithful Guide.
Ah, friends, to that shore immortal
Let none of us go alone;
Let us seek to save the perishing,
And bring to our Lord His own!

A LESSON ON SACRIFICE.

ABRAHAM surrendered—

1. Country and kindred (Gen. xii. 1, 4).
2. His right of choice (Gen. xiii. 9).
3. His son Ishmael, which was very grievous to him (Gen. xxi. 12, 14).
4. His son Isaac (Gen. xxii.).

See, also, Heb. xi. 24, 25; Ruth i. 16, 17; 1 Kings xix. 20, 21.

The disciples left their "nets," their "ships," their all to follow Christ (Matt. iv. 20, 22; Mark x. 28).

Christ, our Great Example (2 Cor. viii. 9; Phil ii. 5–8).

Luke xiv. 33; Mark x. 29, 30; 2 Cor. viii. 12.

M. B. N.

THE WALDENSIANS.

WHAT have they done, and how has it fared with them outside of their homes in Italy, since, in considerably less than one generation, a great door of entrance was thrown open to them, in part by the cunning hand of diplomacy, and in part by the bloody hand of war? There are already thirty-nine Waldensian churches, twenty-four principal stations scattered over Italy, and there are, in addition, sixty-four sub-stations, occasionally administered to by ordained pastors, trained evangelists, or advanced students. So that even now there is scarcely a city or principal town in the whole Peninsula in which there is not a company of Christian disciples, the fruit of Waldensian evangelism, that meet in public every Lord's day for Christian worship. . . . Thus, within their valleys and hemmed in by their mountains, there are fifteen parishes, with a nearly equal number of pastors, and these have succeeded in planting over Italy, in less than twenty years, more than one hundred and twelve churches and stations, with an attendance of regular worshippers that approaches to five thousand. In other words,

the mission churches and centres of evangelism which they have planted within this brief period exceed, nine times over, the number of congregations in the mother church among the mountains. The little one has become a hundred.—*The Catholic Presbyterian.*

THE Woman's Foreign Missionary Society of Westminster Presbytery, held its second anniversary at Bellevue Church, Lancaster county, Pa., September 23d. Two hundred women came by rail and carriage to hear what had been done in the past year for the cause of foreign missions. Reports from auxiliaries prove that nothing has been lost, but a decided advance has been made in an increase of interest, membership, and contributions; $1000 was raised, being an advance of $400 over the first year. An equally interesting and profitable session was held in the afternoon, reports heard, and methods compared with reference to young ladies' bands, and those of boys and girls, and infant-schools.

MISS KUHL'S request for articles for a fair to be held in San Paulo, Brazil, has been very kindly answered. A box has been packed to go by the November steamer, containing many useful and fancy articles. The old ladies have used their failing eyes and the children have given up their play to prepare these offerings to the missionary cause. May they all realize that it is more blessed to give than to receive.

ALL subscriptions to the Monthly Letters for use in the meetings of Auxiliaries Societies, should be sent in future to Mrs. Joseph A. Welch, 23 Centre street, New York.

PLEASE notice the new feature in the terms of *Woman's Work*, on the second page of the cover, and send in subscriptions for next year as early as possible.

NEW AUXILIARIES.

Bangor, Pa., Pres. Lehigh.
Germantown, Pa., Wakefield Ch., Pres. Philadelphia North.
Knoxborough, N. Y., Pres. Utica.
Orangeville, Pa., Pres. Northumberland.
Pottsville, Pa., 2d Ch., Pres. Lehigh.
Watertown, N. Y., Stone St. Ch., Pres. St. Lawrence.

BANDS.

Reapers, Bensalem Church, Eddington, Pa.
Young Ladies' Mission Band, 1st Ch., Washington, Pa.
Lotus Lily, Shamokin, Pa.
Young Ladies' Bd., Faithful Workers, Stroudsburg, Pa.
Mission Band, New London, Pa.
Young Ladies' Mission Band, 3d Ch., Pittsburgh, Pa

NEW LIFE MEMBERS.

Ballagh, Mrs. John C.
Cameron, Mrs. James
Cilley, Mrs. Sarah L.
Clugh, Mrs. Nancy
Morgan, Miss Maggie

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Oct. 1, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Beverly Aux., for sch'p, Ningpo, . . . $38 66

BLAIRSVILLE.—Blairsville Aux., for Bogota, $8 50, for sch'p, $29 76, for sch'p, Oroomiah, $15 ($53 26); Greensburg Aux., for Miss'y, China, $25; Pine Run Aux., $25, . . . 103 26

CARLISLE. — Harrisburg, 1st Ch. Aux., for work, Mexico, $18, Benga Dictionary, $50, Gleaners, for sch'p, Futtehgurh, $30 ($98); Westminster Ch. Aux., for nat. tea., Syria, $30; M'Connellsburg, Coral Workers, for Beirut Sem., $30; Mechanicsburg Aux., for teacher, Lahore, $50, Mrs. M. N. Mateer, for girls' school, Tungchow, $5 ($55); Newville Aux., for L. M., $25; Shippensburg Aux., $72; Ladies of Pres., through Mrs. F. J. Newton, for organ, $110 10, . . . 420 10

CHESTER. — Brandywine Manor Aux., . . . 15 00

CINCINNATI. — Cincinnati, 3d Ch. Aux., for sch'p, Dehra, $30, for Miss'y, $10 ($40); Lincoln Park Aux., of which $1 from a friend, $22; Morrow Aux., for Mexico, $25; Wyoming, King's Daughters, for Matron, Ningpo sch., $36, . . 123 00

CLARION. — Leatherwood Aux., for work, Chefoo, $26 50; Licking Aux., for L. M., $25; Oak Grove Aux., $13 26, S. S., $2 74 ($16), for work, Chefoo; Sligo Aux., for nat. tea., Chefoo, $32, . . . 99 50

CLEVELAND. — Cleveland, 1st Ch., S. S., for Brazil, $50; Aux., 1st Ch., $64 50, South Ch., $8, Northfield, $4 12 ($76 62), for Miss'y, Japan, $126 62

COLUMBUS. — Central College Aux., for zenana visitor, $18; Columbus, 1st Ch. Aux., for Miss'y, Syria, $50; 2d Ch. Aux., for same, $30, Mrs. Wm. G. Dunn, for sch'ps, Canton, $40 ($70); Westminster Aux., for Miss'y, Syria, $19; Dublin Aux., for zenana visitor, $18; London, Finley Bd., for nat. tea., Futtehgurh, $12 50; Lower Liberty Aux., for zenana visitor, $11 85, Buds of Promise, zenana work, Allahabad, $2 15 ($15); Rush Creek Aux., for zenana visitor, $11 05, Willing Workers, for Benga Dict., $4 ($15 05); Westerville Aux., for zenana visitor, $20, ... 226 55

ELIZABETH. — Elizabeth, 3d Ch., Willing Workers, for sch'p, Gaboon, $25; Pluckamin Aux., for Miss'y, Bangkok, $18; Westfield Aux., $47 86, . . . 90 86

ERIE.—Girard Aux., $13 08; Warren, Mrs. Henry and Mrs. Wetmore, sch'p, Gaboon, $12 50, . . . 25 58

GENESEE.—Batavia, 1st Ch. Aux., for day school, Tokio, 115 00

HOLSTON. — Jonesboro' Aux., $55, Kingsport Aux., $5, for Miss'y, Japan, . . 60 00

HUDSON.—Monroe, S. S., for Missionaries' children, . 50 00

HUNTINGDON. — Academia Aux., $18; Hollidaysburg Aux., for Miss'y, India, $100, G. F., $16 65 ($116 65); Mifflintown Aux., $20; Tyrone, $20 34; Pine Grove 75 cts., Spruce Creek Aux., $3 25 ($4), for Benga Dict., 178 99

JERSEY CITY.—Hoboken, Wood Violets, for sch'p, Dehra, $60; Tenafly Aux., for nat. tea., Dehra, $50; West Hoboken, Workers, for sch'p, Beirut, $50, . $160 00

KITTANNING.—Slate Lick Aux., for day school, Kolapoor, ... 28 00

LACKAWANNA.—Athens Aux., for sch'p, Sidon, $12 50; Great Bend Aux., $3; Honesdale Aux., for sch'ps, Beirut and Oroomiah, $38 39; Langcliffe Aux., $10; Nicholson Aux., for Benga Dict., $5; Scranton Aux., 1st Ch., for Miss'y, Allahabad, $75; Susquehanna Aux., for sch'p, Tokio, $7 35, . . . 151 24

LEHIGH.—Hazleton Aux., $40; Pottsville, 2d Ch. Aux., $10; Stroudsburg Aux., $20 56, . . . 70 56

MAHONING.—E. Palestine Aux., for Miss'y, Bogota, . 24 32

MARION.—Berlin Aux., $10; Delaware, $38; Mt. Gilead, $22; Ostrander, $12; York Aux., $10 75, Children's Band, 50 cts. ($11 25), . 93 25

MONMOUTH.—Mt. Holly, Holly Branch Bd., for sch'p, Futtehgurh, ... 15 00

NASSAU.—Huntington, 2d Ch. Aux., for Miss'y, Woodstock, $25; Islip, S. S., bal. for sch'p, Yokohama, $9 15, 34 15

NEW BRUNSWICK.—2d Amwell Aux., for sch'p, Kolapoor, $17 50, Mt. Airy, S. S., for Sao Paulo, $5 68 ($23 18); Pennington Aux., for zenana work, Etawah, $7 50, ... 30 68

NEW CASTLE.—Wilmington, Central Ch., Young People's Soc., for Miss'y, Kolapoor, . 100 00

NEWTON.—Asbury Aux., for sch., Sao Paulo, $8; Belvidere, 1st Ch. Aux., $25; 2d Ch. Aux., $28 95; Blairstown Aux., for sch'p, Canton, $15; Newton Aux., $12, 88 95

NORTHUMBERLAND. — Derry Aux., $20; Elliott Aux., for Bible Reader $50; Hartleton Aux., $7 76; Jersey Shore Aux., for sch'p, Beirut, $50; Mifflinburg, for Miss Dickson's house, Yankton, $6 06; Milton, Ruby Blessing Bd., $6 79; Lewisburg Aux., $25, Soul Lovers, $6 95 ($31 95); Washington Aux., $20 50; Washingtonville Aux., $20; Williamsport, 1st Ch. Aux., for nat. tea. and sch., Lodiana, $105 25, . . . $318 31

PHILADELPHIA.—Old Pine St. Ch., Workers for Jesus, two Bible Readers, India, $25; Walnut St. Ch., Mrs. Dr. Stidham, for sch'p, Dehra, $65, ... 90 00

PHILADELPHIA CENTRAL.—North Ch., B. L. Agnew Bd., for sch'p, Sidon, $50; Olivet Ch., Olivet Graham Band, for sch'p, Gaboon, $12 50, Infant School, for sch'p, Dehra, $30 ($42 50), 92 50

PHILADELPHIA NORTH.—Chestnut Hill Aux., for nat. tea., Beirut, $100; Springfield Ch., Youths' Miss. Soc., $10 40, ... 110 40

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st Ch. Aux., for Persian Chapel, $100, for Chapel Ogovi, $100 ($200); Allegheny, 2d Ch., for San Luis Potosi, $41; Bridgeville Aux., for L. M., $25; Emsworth Aux., for Miss'y, Kolapoor, $30 54; Pittsburgh, 6th Ch. Aux., for Miss'y, Brazil, $50; Remersburg Aux., $10 13; Swissvale Aux., $40; Friends in Allegheny and Pittsburgh, for sch'p, Dehra, $55, ... 451 67

REDSTONE.—Pleasant Unity Aux., ... 17 00

ROCHESTER.—Groveland Aux., for sch'p, Tungcbow, $15; Sparta, 2d Ch. Aux., for sch'p, Dehra, and L. M., 30 00

SHENANGO.—Little Beaver Aux., $16 50; New Castle, 1st Ch. Aux., $20; Newport Aux., $11; Slippery Rock, $10; Westfield, $36 53, . 94 03

STEUBENVILLE. — Beech Spring Aux., for outfit of Missionary, $8; Buchanan

Chapel, for do., $3, for Miss'y, California, $5 ($8); Corinth Aux., for Miss'y, California, $40 75; Dennison Aux., for outfit, $8 83; E. Liverpool Aux., for Miss'y, California, $53, Cheerful Workers, for outfit, $5 ($58); Harlem Aux., for Miss'y, California, $15 25; Oak Ridge Aux., for do., $9; Richmond Aux. for do., $17 82, for outfit, $4 25 ($22 07); Still Fork Aux., for Miss'y, California, $10; Two Ridges, for do., $18 50; Uhricksville Aux., for sch., Saharanpur, $15; Waynesburg Aux., for sch'p, Bangkok, $20, for outfit, $1 ($21): Steubenville, Mrs. C. C. Beatty, for outfit, $5, $239 40

UNION.—Hebron Aux., $5 25; Hopewell, $6 08; Knoxville, 2d Ch. Aux., $8, Cup Bearers, 66 cts. ($8 66), for Miss'y, Japan, . . . 26 89

UTICA.—Oneida Aux., . . 17 39

WASHINGTON. — Cross Creek Aux., for Miss'y, Persia, $60; Forks of Wheeling Aux., for Miss'y, Tungchow, $40; Lower Ten Mile Aux., for B. R., Canton, $25; Upper Buffalo, for Miss'y, Tungchow, $62 50; Upper Ten Mile, for Miss'y, India (trav. exp.), $21 50; Washington, 1st Ch. Aux., for Miss'y, Persia, $60, Cornes Band, three sch'ps, Mynpurie, $25, June Rose Buds, two sch'ps, Shanghai, $15 25 ($100 25); Wellsburg Aux., $6 05, Little Lights, $7 10 ($13 15), for trav. exp.; Wheeling, 1st Ch. Aux., for do., $32, . . 344 40

WESTMINSTER.—Bellevue Miss. Band, for sch., Soochow, $52 06; Centre Aux., $16; Chestnut Level Aux., for Miss'y, Nez Perces, $32; Columbia Aux., for Miss'y, Woodstock, $110, Young Ladies' Branch, for Church, Ogovi, $7 ($117); Leacock Aux., for B. R., Allahabad, $30; Pequea Aux., $50; York, Cheerful Workers, $7 26, Gleaners, $6 71 ($13 97), ... $311 03

WEST VIRGINIA. — Parkersburg, 1st Ch. Aux., . . 5 65

WOOSTER.—Bellville Aux., for orphans, Chefoo, $10; Orange Aux., $9; Orrville Aux., $11 55, Willie and Danie Jenkins' Mite Box, $1 32 ($12 87); Savannah Aux., $22; West Salem, $17, 70 87

ZANESVILLE.—Dresden Aux., $25; Keene, $18 60; Martinsburg, for work, Tungchow, $25; Mt. Vernon (of which $7 extra), $34 32; Muskingum, $6; Roseville, for Miss'y, China, $5; Uniontown, $3 12; Zanesville, 1st and Putnam Aux., $36 73; 2d Ch., $67 15, for Miss'y, China, . . . 220 92

MISCELLANEOUS. — Easton, Pa., Miss Randolph, $1; Erie, Pa., Mrs. S. H. Taylor, $1; Germantown, Pa., Miss Bayard, $5; Judson, Ind., Mrs. S. S. Buchanan, $5; New California, O., P. S. Comstock, $1 40; New Cumberland, W. Va., Miss Mary Grier, $7; New Brighton, Pa., Mrs. M. E. Palmer, for Benga Dict., $6; Philadelphia, a Lady, $1; Miss H. A. Dillaye, in memoriam, $50; Two Ladies, for Chinese teacher, $50; Suspension Bridge, N. Y., Mrs. Jas. Watson, $5; Sale of Leaflets, &c., $10 70, . . 143 10

Total for October, 1879,	5,097 83
Previously acknowledged,	16,757 05
Total from May 1, 1879,	$21,854 88

A box of useful and fancy articles has been sent to Mrs. J. C. Ballagh, Japan, by the "Willing Workers for Jesus," and "Miriam Band," 1st Ch., Germantown, Pa. Value, $104 82.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

November 1, 1879.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

SYRIA.

What a panorama of Scripture scenes does the name of Syria bring before our eyes! It suggests even the birth of our race, and the fruit of that forbidden tree, whose mortal taste brought death and all our woes into the world. It conjures up a long procession of patriarchs, prophets, and apostles; an army of martyrs, "of whom the world was not worthy." It seems to echo the songs of that hallowed morn, when there pealed from a multitude of the heavenly host that wondrous chorus, "Glory to God in the highest, and on earth peace, good will toward men." Here spoke those lips "that spoke as never man spake;" here He went about doing good, and here "He was tempted in all points, like as we are, yet without sin." Here "He was crucified, dead, and buried;" here, at His rising again "from the dead the third day," He gave woman His first commission, "Go tell," and here, at His ascension, spoke His last words to His disciples, "Go ye into all the world and preach the gospel to every creature." For long centuries the crescent has supplanted the cross; the Mosque of Omar occupies the site of the Temple at Jerusalem; the muezzin sounds where rose the smoke of the morning and evening sacrifice. This oldest consecrated land has been committed in large measure to the youngest of the nations, to be converted from Islamism and superstition to Christianity. The followers of the false prophet comprise 160,000,000, and have been the most impervious to the gospel, Mohammedanism being the most aggressive of all false religions. The few truths embraced in its creed have given to it such prestige that, under the garb of an angel of light, it has lured, or driven at the point of the sword, millions to its faith.

One of the greatest encouragements in the mission field to-day is the decadence of this power and the accessibility to truth. Woman, hitherto in the most abject degradation as a slave, or a toy, is beginning to open her eyes and ears and raise her

bowed head. Fathers are willing their daughters should be taught; Christian homes have begun to bloom; and the turbaned heads look on sometimes complacently. A Mohammedan weekly journal of Beirut gives the following notice: "On Tuesday, October 1, 1878, the Mohammedan Benevolent Society of Beirut, Syria, opened a school for girls in the city, and we are requested to urge all the owners of zeal and perfection to continue their aid to this society, that it may be able also to open a school for boys." "This notice is the heralding of a new era in Syria—a new stage in true progress." Read Dr Samuel Jessup's testimony as to the value of woman's work in Syria. He writes: "It is remarkable how attractive the call of Elkaimy for 'a school for the virgins' has proved. I only wish we had several girls' schools of the sort. It seems that a lady in Philadelphia, a Miss Longstreth, gave my brother Henry $100 for this school. He sent the cash at once, but as yet we have not been able to get a teacher to go there. If we can get two teachers, and open a school for girls in some other part of the Husen district, 'Wady Nusara,' we may be able yet to gratify your friends in Colorado. Every girls' school, and every female employed in our station, is fully supported by a society. It is most gratifying to us to see how ready the women are to undertake every new school we wish to open. We believe the success of our work depends on the cheerful support given it, for it insures the earnest prayers of the supporters. We are much cheered by the enthusiasm of the women of our church, and trust the Lord will give you abundant cause to work on and pray on. I am sure your enthusiasm would grow more and more if you could only see with your own eyes the condition of Syrian women, and could also see some of the fruits of Christian work among them. We need great wisdom in directing the work here. We do not like to begin and have to withdraw. We want to work for eternity. May the Lord direct your enthusiasm and our hands in the Master's service!"

Rev. William Bird writes, September 2d, from Deir il Komr: "The preacher being absent on a visit to his home, I spent last Sabbath here, and conducted the exercises, holding a meeting morning and evening. I have had quite a ride to-day, was broken of my rest last night, so do not feel in a mood for anything more than a few hasty lines. The schools seem to be in good train. Scores of villages are clamoring to have their children instructed. Quite a number of teachers are desirous of employment, but we cannot give them any. We are not on the lookout for new openings, but for something, or somebody, that can bear amputation. 'Where can we save?' is now the great question. To how low a rate can we bring the salaries all around, and who can be dropped?

"We are sorely perplexed and tried. Last year we cut down on

our own salaries and those of our native friends about as much as seemed could be done, but this year we are required to do more. There are bright spots here and there, and we cannot see *all* that is bright, any more than we can see the stars of the firmament. We know our Lord is carrying on a great and wonderful work, and we are glad to be employed in the same."

PERSIA.

DOES it ever occur to us stay-at-homes in our comfortable houses, complaining of the heat when the thermometer stands at 75° and 80°, that our representatives in Persia and other Oriental lands are enduring heat at 115° in *their* houses week after week? In addition to this prostrating heat a drought prevails in Persia, which portends famine, and has already touched the mission households through their servants, whose position is described in an extract from a letter given below. Read, ponder, and feel humbled at our self-gratulation on the bare support of these our substitutes, and let us be stimulated to greater self-denial, sympathy, and prayer for them in their arduous work.

Mrs. L. C. Van Hook writes, from Tabriz: "We have had such a hot season. The thermometer has stood as high as 116° in the house, and several days 115°; but cooler weather has come at last, for which we are very grateful. Bread is scarce and high; occasional fights are reported between those who cannot obtain what they want to eat and the officials, who are hoarding up supplies and are threatened with mobs. Our servants were without bread one entire day. The distress is occasioned by lack of rain. A few days since I was out calling, and in talking of our country remarked, 'that irrigation was unnecessary.' A woman, who is far from pious, quickly said, 'If that is true, the people should give the price of water to the Lord, since He gives it to them for nothing.' I think if the people at home could realize what a priceless blessing water from heaven is, they might be inclined to make a substantial thank-offering for it. I must tell you about my beggars. We were out riding one day; four boys annoyed us so that, to get rid of them, we gave them a *shi* (cent) apiece, if they would leave us and go to the house, as we had no money with us. They had followed us out of the city, and kept up with our horses returning. Don't you think that a great deal of labor for one cent? Reaching my room, I had Yosif (the son of Mullah Abdul Hassan), who had recently professed Christ, read a chapter, talk to them, and invite them to Sunday-school. Sunday morning they came, and again in the afternoon to meeting. Afterwards I took them aside and had them tell me all they could

remember of all they had heard during the day. To-day, when I came home, they were at the gate waiting for service to commence. The helpers laugh at me about my "training class," but acknowledge it was to just such that Jesus preached, and take quite an interest in the dirty, half-naked boys. I think it is a good thing for Yosif to begin to do missionary work instead of feeling he must constantly be cared for, and so I have rather given him the charge of the boys, who are near his own age.

"Last Sunday was our communion, and we received two new members—one an Armenian, whose wife came to see him admitted, and is, we trust, herself near the kingdom; the other a young Mussulman, who, at his father's death, became ecclesiastical ruler of a sect of heterodox Mohammedans, who are followers of Alli, and called Alli Mahhes. On account of his position this profession of Christianity is a very important one. Last week Mr. Easton took him on a tour among his own people, when he openly confessed Christ before them and prayed to Him in their presence. We have lost five from our circle in the last eight months, and we cannot help feeling very lonely at times. It seems the Lord would have us know the work is His and He rules. At times I can almost hear the words, 'Be still, and know that I am God.'"

THE LAOS.

We are always glad to hear from the Laos, and below give extracts of a letter of Miss Campbell. To very many the names of Misses Campbell and Cole are as household words, and we have faith to believe God will so own and bless their labors that many of these Laos women will thank God, through all eternity, for their leaving home and friends to tell these untaught sisters the story of the cross.

"Your second letter has reached me before the first was answered. I have gotten partly over my long list of letters, which my relation to the New Albany Presbytery calls for, and am settled in my dear Laos home, so I hope you will hear from me oftener than before. Oh, this dear Laos home! How we thank the dear Lord for it! It is more, and we are a thousand times happier, than we had ever dreamed of being. I have not had a lonesome hour since we reached Chieng Mai. I suppose you have heard through Miss Cole's letter to Mrs. Rhea of our delightful journey to Bangkok. We found all the condolence we received from our friends wasted pity, and it was almost supreme happiness we experienced when we landed before our home and were welcomed by the dear missionaries, native Christians, and many others.

"Now I must tell you of our home. It is not what we had imagined, and what, I find from your letters, you had also supposed.

Instead of the little bamboo house we had pictured to ourselves as living in, we are, through the kindness of Mr. and Mrs. McGilvary, boarding with them, till other arrangements could be made; so you see we have a delightful home. I think there has not been a day since our arrival that we have not had callers, and sometimes as many as twenty at a time. Oh, what a comfort the organ is, and what a mission work it is doing! Almost every day I call together and entertain a number of people, and during their stay they scarcely fail to hear a word of our precious Saviour. Truly, the Laos are a music-loving people. Once, after playing almost an hour, as I rose to leave the organ, a man, who had been sitting by listening, begged me not to leave, as he said 'he was just beginning to enjoy the music.' Our little school, which you heard numbered six, is now doubled. I wish I could tell you what good girls we have in the teacher Chantah and in the scholars themselves. They all seem happy in their home and studies. We have begun teaching, though, of course, to a very limited extent. Miss Cole has an arithmetic and geography class, and I an arithmetic and music. It is a great pleasure to teach them, they are all so anxious to learn. Beside the girls, there are three little boys who recite these lessons to us. It is so pleasant to hear the improvement in singing at devotions. When we think how the Lord has opened and is still opening this field, that His own blessed name may be spread throughout the whole of the Laos, how can we help praising Him, or be other than happy in working for Him here? One of our scholars is the daughter of Nan Intah. She, like her father, is a lovely Christian character. We often take her when we go to make calls. Although our knowledge of the language is very limited, yet with that and the few English words she understands, we can convey our ideas to her, and she talks for us. We do not need to make suggestions, for she never allows an opportunity to pass without speaking a word for her Saviour. We have just heard the good news that her youngest brother and two of her sisters expect to unite with our little band. How we thank our Father for this new assurance of His presence in the hearts of this people!"

Letter from Miss Cole.

"All our girls are gentle, earnest, reliable, and a great comfort. We are happily disappointed in them, seeing the Lord's goodness in having selected such honest, truthful girls to begin with rather than those upon whom we could have made less impression, with our limited knowledge of the language. One of them is a daughter of Nan Intah, and Chantah, our assistant teacher, is the daughter of our first martyr. We have commenced two or three classes in those studies that required comparatively few different words to teach. Miss C.

is increasing their love of singing and music. We are busy studying the language, which I find difficult, the tones are so hard to acquire, yet, when I think of Chinese, I am content. We like the Laos much—a quiet, affectionate, social people, more energetic and reliable than the Siamese, we think. They receive us very kindly, and are proud to have us call on them, always giving us the seat of honor, on the best mat, and when leaving we are urged to come again. The first week we were here the queen sent over two carriages to take us all to call on her. We went, and were pleasantly received by king and queen. They expressed an interest in our coming, hoped we would be happy, but could not understand why we were willing to come so far from home. Miss C. was invited to sing, and for the first time that beautiful hymn, 'Nearer, my God, to thee,' ascended from that heathen palace. The queen said as soon as her little daughter was old enough Miss C. must teach her music. We have called on most of the princesses, and many have returned the call. Last week we were invited to the queen's to dinner and to see her *bákawn*. The fantastic costumes and novel scenes were weird and unnatural. We were made very happy a short time since by receiving from the International Siamese Judge the following invitation to dinner. I will translate it, as I think you will enjoy it. Mr. McG. thinks the judge very near the kingdom, and in many ways he is a changed man. 'The epistle of Phya Tape Pra Chune, privy counselor; to teacher Mr. Gilvary. Mrs. McGilvary, and the two young lady teachers: because to-night I am to give a dinner on account of my gladness of heart, that the two young lady teachers had the steady purpose to leave father and mother, relatives and friends, and come so long a journey, not fearing trouble and dangers because their hearts were pure, loving God truly. I therefore invite you all to come and sit at my table at my house, at 6½ P. M.' The judge was active in obtaining from the King of Siam the act of Religious Toleration. We are praying for this man, and will you not join with us, that he may not long halt between two opinions?

"I want to tell you of a pleasant surprise we had last Sabbath. It is a kind of connecting link in last summer's persecutions. You may remember in one of Mr. McG.'s letters was an account of an old man, a high officer in a distant city, who came here, received the word with all gladness, and was baptized. As soon as it was known that he was a Christian he was ordered to return to his own city. He went back, strong in the faith of the Lord Jesus, not knowing but death awaited him. As he bade us good-bye he said, 'If they want to kill me because I worship Christ and not demons, I will raise up my arm and let them pierce me.' The mission friends never expected to meet the old man again, but the Lord was better

to us than our fears. Last Sabbath, as we sat at breakfast, old Nan Intah came in, his face aglow with joy, saying, 'I bring you good tidings,' and then told us that this old officer was coming, and had sent a messenger, begging we would postpone service till he arrived. We had a little season of thanksgiving. We had not long to wait, as we soon saw his elephant come slowly up the road. We rejoiced over the old man, for we knew 'he had been counted worthy to suffer for Christ's name.' Life had been spared him, but his office, wealth, and social position were taken. His people took not the least notice of him, and that is his cross; but he is happy, and his faith simple and strong. He wanted to come and hear more of the Lord Jesus, so he started to walk, praying all the time he might reach here by Sabbath. The walk was too long; when he stopped by the wayside, the Lord provided him with an elephant, and more than answered his prayers by bringing him here on communion Sabbath, 'the great Sabbath,' as all the church members call it. His visit resulted in the mission sending back with him Nan Intah and another of our earnest helpers to commence a work in that distant city. Last week we took a delightful excursion, and our first elephant ride, up on the mountains, at the foot of which our city lies. It was a day of rest and beauty. I will try again and tell you about it. Finally, pray for us, 'that the word of the Lord may have free course and be glorified.'"

Letter of Mrs. Jonathan Wilson of the Laos.

"For many long months I have been a silent partner in all the joys, sorrows, and perplexities of your missionary work. With folded hands, unloosed sandals, and the soft drapery of rest about me, I have been curtained away from the activities and cares of my hitherto busy life. The Lord has led me to this sweet resting-place, to be ministered unto by the handmaidens of His house. So tenderly and lovingly has this been done, that it has seemed as a foretaste of the joy and rest that await the redeemed of the Lord 'in the many mansions of their Father's house.' I am thankful I can report myself much better in health than when I came here ten months ago, and am now very hopeful as to what the coming winter may do in bracing my nervous system. I have now decided to move to Oxford. You see I cannot go away from dear Miss P——, who has even given me an invitation to remain another winter as a guest of the seminary. The Lord will reward her for all her kindness to me and my dear children. As I improve in health my heart turns towards the Laos land, always so beloved, now more so, since my dear husband is there. When the time comes that my Father shall say, 'Arise and go,' how I shall speed on my way! I ask you again—*pray for us.*"

A LETTER given below, written by Miss Dougherty, from Odanah, assures us of the safe journey, and hearty welcome by the mission, of Miss MacClarry. When she blessed us with her presence at Room 48 all were more than satisfied. We feel sure the Lord is with her and will bless her work among the heathen women of our own land. Miss Dougherty writes: "We have just been so happy to welcome Miss MacClarry, our new helper. I trust she will find much pleasure in her work, such pleasure as God only can give to His faithful servants. She seems so earnest and zealous in His cause that it is good to have her with us. We feared in the spring that our loved boarding-school was to be closed, but our good Master has ordered by His providence its continuance, and we are glad. It was hard to send the children, most of them young, to their own poor homes, as it seemed as if the labor we had bestowed on them for a little while would be in vain. Now our number, limited to twenty, is filling up with generally bright, hopeful children. Next Sunday we expect to have our communion, and for the past week or two our people have been holding nightly meetings in the different houses. They do love their meetings, not being the hard, stoical Indians of fiction, but true human creatures, with minds and hearts as brimful and running over with joy, grief, and love as those of their more favored white brethren."

Home.

THE last month of the year has come. The close of each year has always a peculiar significance. Ordinarily, our days glide unnoticed by, or, at best, they whisper in a tinkling chime; but at the knell of each dying year a loud alarm rings on the clock of time. 'Tis well that it is so. We can fold our busy hands and consider the past, now beyond our reach. What record has it borne to heaven? What lessons may we learn? What encouragements brighten the future? What is the greatest foe to anything that is good and pure? Apathy. The mother of apathy is ignorance. Our interest in anything, divine or human, is always measured by our knowledge of the same. To say that any subject is dry or stale is simply to confess that we have little acquaintance therewith. "Faith cometh by hearing." Hence, the first encouragement we note is the increase of inquiry and desire for knowledge on the part of Christians in regard to all that relates to foreign missions. It is impossible to ignore this cheering outlook. The heart of the nation can only be reached through its head.

"Faith without works is dead," and, as the second encouragement, we point to the many acts of self-denial evinced by women in many ways,—in memorial gifts; in oblations of gratitude, in the sacrifice of articles of dress, which the usages of society render almost necessities; in the persistent hoarding of pennies for the Master's use; in personal effort; in visitation from house to house; in their busy pens; and in prayer without ceasing. To work amidst plaudits and praises is comparatively easy, but to toil and take up the cross unnoticed, save by the all-seeing eye, requires Christian grace. And, recognizing our loyalty to the great cause, our clergy have rallied around us and bidden us "God speed." They have strengthened us by their counsels, and cheered us by their sympathy. A word of comfort spoken in season is as the well of water that appeared to Hagar thirsting in the wilderness.

"The love of money is the root of all evil." Mammon worship is the great vice of our age, and has done more than any other sin to cripple the power of the church and wed her to the world. Therefore, as the third encouragement, we hail the increased liberality of the professed followers of Christ in giving to the great work of evangelizing the heathen. In the Presbytery of Chicago, we have the pleasure of reporting an advance of almost fifty per cent., although up to the present fall the business community has been suffering under deep financial depression. Even the children of the Sunday-schools have brought their mites and cast them into the treasury of the Lord. We may confidently look for grand results, as the offerings of the church have ever brought down the rich blessings of the Lord. Some unseen angel may whisper to us the same cheering words as to the first Gentile convert, "Thine alms are had in remembrance in the sight of God."

It is the boast of the age that steam has girdled the globe; that the locomotive has brought the East nigh to the West. Whence the power of the steam engine and the locomotive but in their heart of fire? Let the flame die out, and the vital force is gone. What is the heart of fire that shall move the whole world? What divine influence shall cause each human heart throughout the globe to throb in unison? The love of Christ, the quickening power of the Holy Spirit, alone shall work this wondrous miracle. Moral miracles never cease. As long as slavery in sin shall continue, so long shall endure those stupendous triumphs of grace.

Our last and greatest encouragement is, that these divine influences are within the reach of the humblest of Christ's disciples. "Prayer moves the arm that moves the world;" prayer inflames the heart of love; prayer confirms even the waning faith and the sinking heart; prayers are as "golden stairs built through darkness into light." The church is rising more fully to the consciousness

of her power. As she becomes more aggressive, she becomes stronger and full of faith; as she gives more life and light to the dark places of the earth, she receives more life and light herself. Giving "is twice blessed—it blesseth him that gives and him that takes." What a consolation to every worker of Christ that He sees and acknowledges every service, however humble. Even "the cup of cold water" and the "widow's mite" are recognized by Him. No woman or child can say that there is no place for them in the great field. Let the church arouse from her slumber, and she shall break from her arms like flax the cords which the world has wound around her. She shall go forth conquering and to conquer in the strength of the Lord.

Conspicuous amid the encouragements in our work during the autumnal months, are the synodical and presbyterial meetings of our auxiliaries. As these take place at the same time as those of synods and presbyteries, it gives opportunity to meet the wives of ministers and to receive inspiration from the missionary day of these bodies—they, from a knowledge of this new departure of Christian women in behalf of their heathen sisters, receive a new impulse. But few of the northwestern synods or presbyteries have met without positive recognition of Woman's Work for Heathen Women. We take occasion to record this recognition from those under whose wings we find shelter, who are our appointed leaders in spiritual things, and without whose confidence and co-operation we should be comparatively helpless. This woman's work has been done so wisely, without innovation of church order, that thus far it has steadily increased and received God's blessing. My sisters, God has marvellously honored woman in the work for heathen women. Three years ago a woman was permitted to lift the debt of the Foreign Board by a gift of $50,000. Since then the largest bequest ever made to that Board in our church has come from a woman. This year not less than $150,000 will be poured into its treasury by women, representing prayer and sacrifice. Our experience convinces us that these great privileges and opportunities have humbled women, as true work for Christ always does. More than ever she feels the unspeakable value of Christianity to her sex, and as her intelligence increases, she presses nearer the cross, lies more lowly at the feet of Jesus, and exclaims, "He that is mighty hath done unto me great things, and holy is His name."

Miss Hartwell, of Oxford Seminary, made a profound impression in Colorado at the meetings she held there, and fully justified the belief in her rare gifts and consecration, so needed for her work in Bangkok, Siam. She is now on her way thither.

LETTER FROM AN AUXILIARY SOCIETY.

"ALTHOUGH you often hear good results of the work done by your Auxiliary Societies, yet I doubt if you fully understand the blessings some of these societies are sending to heathen women and children. We have here a small church called W—— L—— Presbyterian. We have a 'Ladies' Society,' a young ladies' 'Dean Band,' and our children are organized into 'Busy Bees.' We have educated one pupil, who is now a Christian, a scholar of Miss Dean, and teaching the loving words of Christ to others. To encourage the 'Busy Bees,' I gave a gold ring to their society. Whoever has given the largest donation wears this missionary ring till the next meeting, when it is claimed in the same way. I would like so much to spend at least one Friday at 'Room 48,' for I know it would be a beautiful memory to go with me all my life, and an inspiration day by day."

NEW AUXILIARIES.

Atalissa, Iowa.
Beaver City, Neb., S. S.
Cutler, Ind.
Ely, Iowa.
Hamilton, Ill.
Libertyville, Ill.
Lima Centre, Wis., Boardman Band.
Marengo, Iowa.
Marquette, Mich.
Ponca, Neb.
Streator, Ill.

NEW LIFE MEMBERS.

Mrs. Jane Bancroft,
Mrs. Ellis,
Mrs. Francis L. Patton,
Miss Rosa Cecelia Patton.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to October 20, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Bethel Ch., sup. Mrs. Johnston, ... $5 00
BELLEFONTAINE.—Pres. Soc., Miss Hartwell's organ, *special*, ... 94 25
BLOOMINGTON.—Bloomington, 2d Ch., sup. pastor's wife, Persia, $35, Gen. Fund, $30 72 ($65 72); Buckley, $10; Onarga, $16 55, Pierson Bd., $9 36 ($25 91); Ridgeville, Mrs. G., sup. B. R., Tokio, $60; Champaign, sup. sch. Brazil, $42 20; Dwight, sup. pastor's wife, Persia, $10; Towanda, $18, 231 83
CAIRO.—Duquoin, . . . 18 20
CEDAR RAPIDS.—Blairstown, $9 20; Linn Grove, $30; Lyons, $4; Clarence, $10; Mechanicsville, sal. Miss Cochran, $10; Mt. Vernon, $10; Shellsburgh, $3 40; Vinton, sal. Miss Pratt, $21 85; Wyoming, Mt. sch. Persia, $13, . . . 111 45
CHICAGO.—Austin, S. S., Ch. bldg. Gwalior, $2 34; Braidwood, $10; Chicago, 2d Ch., $42 20, Mrs. K. H. M., $2, 4th Ch., $68, Mrs. Dickinson, for hospital, Oroomiah, $7 50, Howe St., Bible class, $6 89, 41st St. Ch., sch'p, Rio Claro, $20 60, Jefferson Park Ch., sch'p, Rio Claro,

$60, Dupage Ch., $3 72 ($210 91); Evanston, sal. Miss Bacon, $52 71, S. S., for Mrs. Robertson, Creek Indians, *special*, $25 ($77 71); Highland Park, $20; Joliet, Central Ch., $13 92, S. S., $5 ($18 92); Lake Forest, Laos sch. bdg., $5, hospital Oroomiah, $5, Gen. Fund, $11, Steady Streams, $6 59 ($27 59); Libertyville, $3; Manteno, sch. at Lalawa, $7 50; Peotone, $28; Riverside, $12 30; Waukegan, Young Ladies for sch. in Syria, $45, ... $463 27

CHIPPEWA. — Galesville, for Indians in Wisconsin, . 10 00

COLORADO.—Cheyenne, $9 45; Denver, Central Ch., Cheerful Givers, $11 70, Apple Blossoms, $4 80 ($16 50), . 25 95

COUNCIL BLUFFS.—Afton, $3; Council Bluffs, $12; Emerson, $4; Villisca, $2 50; Walnut, $5; Red Oak, $2 50, all for Miss Cochran; Red Oak, for Persia, $3 50; Afton, Gen. Fund, $4; Corning, $12; Walnut, $2, . 50 50

CRAWFORDSVILLE. — Delphi, Miss Downing's sch., $60; Attica, $20 80, Willing Workers, $6 ($26 80); Lexington, $7 48; Rockfield and Rock Creek, Miss Downing's sch., $17, . . . 111 28

DETROIT.—Birmingham, sch'p, Oroomiah, $20; Detroit, Fred and Wallace Atterbury, $2, ... 22 00

DUBUQUE. — Independence, sal. Miss Pratt, . . . 16 00

FREEPORT. — Middle Creek, $104 19; Rockford, 1st Ch., $31 45; Willow Creek, $16, 151 64

HURON.—Norwalk, $10: Peru, $7 10, ... 17 10

IOWA. — Kossuth, sal. Miss Cochran, $17; Burlington, $16 66; Birmingham, $12 65; New London, $8; Libertyville, $7; Spring Creek, $3 35, ... 64 66

IOWA CITY.—Brooklyn, . 7 00

KALAMAZOO.—Kalamazoo, 1st Ch. S. S., for Petchaburi, *special*, $60: White Pigeon, B. R., Monterey, $10; Niles, $50, ... $120 00

LANSING.—Lansing, $10, for Alaska, $10 ($20); Mason, Cheerful Givers, pupil India, $20, ... 40 00

LOGANSPORT.—Monticello, furnish schoolroom Utah, $10; Crown Point, $7 30, . . 17 30

MANKATO.—Mankato, $12; St. Peter, for Indians, $17 25, 29 25

MAUMEE. — Bowling Green, for Mexico, $8 24; Defiance, $27 16; Mt. Salem, $6 89; West Bethesda, $6 10, . 48 39

MILWAUKEE.—Milwaukee, Immanuel Ch., sch. Futtehgurh, $75; Ottawa, Miss. Bd., $2 70; Stone Bank, $6, 83 70

MUNCIE.—Wabash, . . 20 00

NEBRASKA CITY.—Fairmont, for H. M., ... 4 50

PLATTE.—St. Joseph, Westminster Ch., $5, S. S. Miss. Bd., $23, both sch., Syria, . 28 00

ROCK RIVER.—Newton, H. M., $19; Sterling, publishing Benga Dictionary, $4, . 23 00

SAGINAW.—Bay City, sch'p, Oroomiah, $18 36; Flint, sch., Syria, $25; Saginaw, $40; Vassar, $10, . . 93 36

ST. PAUL.—Red Wing, $15; St. Paul, for Mrs. Holt, $10, 25 00

SCHUYLER.—Carthage, . . 5 00

SOUTH OREGON.—Eugene City, a first offering, . . . 10 50

VINCENNES. — Evansville, 1st Av. Ch., ... 18 00

WHITEWATER. — Greensburg, Laos school building, . 31 00

WISCONSIN RIVER. — Oregon, $6, S. S., $4 03 ($10 03); Portage, $11 10, . . 21 13

MISCELLANEOUS. — Societies to publish report, $14; Mrs. R. L., Woodward Landing, Wash. Ter., $1; Hopkins, Mo., collected by Mrs. M. Gilchrist, $2, . . . 17 00

Total for month, . . . 2035 26

Previously reported, . . 7539 02

From April 20 to Oct. 20, $9574 28

CHICAGO, ILL., *Oct.* 20, 1879.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.